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THE

# INAUGURAL ADDRESS

OF THE

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PRONOUNCED AT HIS INAUGURATION AS PRESIDENT OF DAVIDSON  
COLLEGE, NORTH CAROLINA, AUGUST 2, 1838.

PUBLISHED BY REQUEST OF THE BOARD OF TRUSTEES.

PHILADELPHIA:

WILLIAM S. MARTIEN,

SOUTH EAST CORNER SEVENTH AND GEORGE STREET.

1838.

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## INAUGURAL ADDRESS, &c.

THE station which we are called to occupy in your presence, determines the theme upon which we are to address you. It is well for civilized society, that the importance of education depends upon no incidental causes, and cannot, therefore, be exhausted by frequent and thorough examination. The more fully its claims to public attention are considered, the more generally will they be regarded as just and reasonable. The more widely its blessings are diffused, the more highly will their value be appreciated. Possessing, as we do, intellectual and moral powers capable of the highest improvement, and susceptible of temporal and eternal happiness and misery, the work of forming our characters must stand unrivalled in solemn and permanent responsibility.

No fact is more strikingly confirmed by the history of different nations, than that the kind of education given, determines the standard of character aimed at, and the state of improvement secured. In Egypt, Persia, Greece, and Rome, when you have analyzed the precepts of their different codes of instruction, you have found the elements of their moral and political character as nations.

The stress laid upon particular virtues, and the strong incentives held out to their cultivation, account for all their elevation in arms, arts, literature, and refinement. The entire neglect of other and nobler virtues accounts for their destitution of moral purity and upright principles. When their laws tolerated, and their worship sanctioned impiety, fraud, lewd-

ness, treachery, and murder, we need not be surprised at their ultimate degradation and overthrow. When the temporary ascendancy given to the maxims and principles which led to their prosperity, was borne down by the tide of luxury and profligacy, against which the rules of their education and false religion furnished no inviolable security; the days of their renown were numbered. When enslaved by their vices their prosperity was at an end. The advancement of these nations in some things, and their deep degradation in others, clearly illustrate the truth, that while "*knowledge is power*," it is education which determines whether this power shall be exerted in the promotion of virtue or vice. The direful effects of improper education have filled the earth with lamentations, and shrouded the pages of its history in mourning.

When Philip wrote to Aristotle giving directions for the education of his son Alexander, he urged the philosopher to train him to be a son worthy of such a father, and a prince worthy of Macedonia. Such a training he no doubt received. He was taught to regard every thing as subservient to his own elevation. You know the issue. At the age of twenty years he commenced his career of usurpation, and the bloody conquest of the world was the consequence. Had Alexander been taught to seek for his highest honour in doing right, and promoting the public good, how different might have been his life and his death.

When Cæsar stood upon the banks of the Rubicon he seems to have trembled at the responsibility before him. "If I cross this narrow stream," he exclaimed, "in what calamities must I involve my country!" Had he been taught to love that country more, and to

live for its peace and prosperity, what torrents of blood might have been saved.

Had Mahomet, Saladin, Voltaire, Hume, Byron, Napoleon, and other such scourges to our race, been constrained by the truth and Spirit of God to have surrendered their pride and ambition, and to have lived for the glory of their Maker and the welfare of their fellow men, what woes would have been spared from the catalogue of human wretchedness. Earthquakes, volcanoes, and pestilence have often spread their devastations through groves, villages, cities, and countries. But their inscriptions of ruin have been few and trivial, compared with the torments and desolations which have flowed down upon every land, from proud and ambitious and unholy minds. One such mind may give origin to corrupting influences reaching to the ends of the earth, and rolling on, age after age. No amount of knowledge which does not lead to the extermination of evil passions and the cultivation of virtuous habits, but will prove a curse to its possessor, and an infamy to society.

Although vice and misery may thus exist in connexion with mental cultivation, they do not necessarily result from it. It is not because men are learned that they are wicked, but their depravity is too strong to be subdued by human attainments. Ignorance is as frequently and as closely allied with corruption as knowledge. It constitutes no objection against intellectual improvement, that it is utterly inadequate to accomplish what God has revealed his word and Spirit to effect.

Although we must rely upon the doctrines of grace to make men holy, the important lessons taught by Creation and Providence ought not to be discarded.

There is no good reason for separating the study of God's word from the contemplation of his works. Nature and inspiration reveal the character and enforce the authority of the same just and holy Sovereign. Instead of being inconsistent, these discoveries illustrate and confirm each other. Those who learn most of the Bible will be best prepared to understand and admire the perfections of Jehovah displayed in the works of his hand. Knowledge of the true laws of nature will justify and confirm our faith in all the teachings of God's word. There is no inconsistency or opposition between science and religion, when both are properly understood. "Truth can never be opposed to truth." Wherever science has thrown her light, and unfolded the laws of the physical world, the same wisdom, goodness, and power of God meet us to awaken gratitude and inspire confidence which shine from his holy word.

The constitution of the material world being adapted to the nature of man, stored with provisions for his enjoyment, and fitted in all its laws to minister to his preparation for immortal happiness in a higher and nobler state of being; it is not only foolish, but wicked to condemn its proofs of divine goodness.

When those great teachers of science, Bacon, Boyle, Newton, and Locke, regarded it chiefly as a *hand maid* to religion, we need not view its triumphs with suspicion. "Thy creatures," said Bacon, "have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples."

"The consideration of God's providence," says Boyle, "may prove a bridge on which we may pass from natural to revealed religion." In speaking of



the tendency of God's works to lead us to him, as the source of all perfection and authority, Newton says: "he governs all things not as the soul of the world, but as the Lord of the universe. He is not only God, but Lord or Governor. We know him by his attributes, by the wise and admirable structure of things around us, and by their final causes; we admire him on account of his perfections, we venerate and worship him on account of his government."

"Nature," says Pascal, "has perfections in order to show that she is God's image, and defects in order to show that she is *only* his image."

Far as human knowledge can reach, the tendency of all the works of nature is, to minister to the existence, develop the faculties, and promote the happiness of men. These adaptations of the material world to the purposes of our existence, not only reveal the perfections of Jehovah to an unlimited extent, but unfold our high destination as rational creatures, formed and preserved to become *wise unto eternal life*. Without the cultivation of our minds the wonders of the eye, and ear, and hand, and heart, and of our whole frame, would be unknown to us in their highest uses. Without intellectual improvement the countless and amazing properties of the earth, air, water, light, gravitation, sun and planets, to preserve and bless our existence, would be unknown to us. The knowledge and proper use of these provisions of the divine hand, constitute our true elevation both in character and condition.

Man's ascendancy over other animals does not consist in bodily strength or motion. He holds dominion over many animals of much more strength and swiftness of motion than he possesses. Nor does his ele-

vation consist in the superior adaptation of his body to the different climates of the earth or the means of subsistence—but in the endowments of his mind.

By the powers of reason he can command the strength of animals and the power of the elements to work for his support, defence, and improvement. He can gather and combine the nicest and strongest fibres of vegetables and animals to clothe himself—he can construct and embellish his habitation—he can gather his food from every clime—he can convey his intelligence to any region of the earth, and transmit it to posterity.

He analyzes the properties of water, and lays his hand upon the power of steam; and it saws his timber, grinds his grain, digs his coal, weaves his cloth, prints his books, and bears his commerce to every country. He learns the properties of the magnet and the wind, and rides with confidence upon every sea. He decomposes coal and illuminates houses and temples and cities, with brilliancy. He examines vegetables and minerals, and procures medicines to arrest the ravages of disease. He learns the laws of electricity, and arrests the destructive lightning in its progress. He places the microscope to his eye, and admires myriads of animalcules teeming with organized life, far as his researches can extend. He turns the telescope towards the heavens, and measures the distance, and magnitude, and revolutions of the sun and planets, and numbers the fixed stars, until our system dwindles by contrast into a mere vestibule to the mighty works of the Lord God Almighty. And these conquests of science are not barely to elevate the few, but to lessen the burdens and ameliorate the condition of the many. So long as the acquisition of



food, clothing, and shelter, requires all the time and labour of men, they will make but little improvement. But when the inventions of mind render the powers of nature subservient to their subsistence, they will find time and the means to learn and to teach.

The discoveries of science soon descend to all the arts of common life. No delusion can be more unfounded, than that the benefits of learning will be monopolized by the intelligent and the rich. In fact the poor are the chief gainers by the diffusion of knowledge. Let them remain ignorant and they will always be pressed down by drudgery. Look at the condition of the lower classes of society in Europe, before the reformation, and in every unenlightened country, at the present time. In vain do you search for an orderly, industrious, and virtuous peasantry in any nation where Christian intelligence has not diffused its controlling power. Why are England and the United States the great *Laboratories* or *work-shops* of the world? Why do they control the opinions, regulate the commerce, and sway the jurisprudence of all other nations? Their intelligence and virtue give them this ascendancy. And why do the different ranks of their population show so many marks of prosperity? Because character has influence, knowledge finds reward, and principle and worth secure promotion.

Let the means of education be diffused, and *all* who have talents and good principles may rise, and become blessings to themselves and their fellow men.

It is unquestionably the duty of every community to multiply and extend the means of promoting agriculture, commerce, and manufactures. But patriotism still more loudly demands, that the means of educa-

tion should be advanced. Every nation owes it to her citizens, to secure their children from ignorance and its fearful train of evils. The science and literature of a State constitute its richest capital. Every learned and virtuous man is a pillar in society. Cities and castles may be torn down. The good principles of men nothing can destroy. Even, if patriotism called upon us to look no higher than the promotion of order, industry, economy, contentment, and integrity among the various classes of society ; to education we must resort for the cheapest and most effectual instrumentality for their production.

Statesmen, Philanthropists, and Christians may unite all their talents and learning and influence in a "*crusade against ignorance*," and no towns and cities need be hurt, no countries pillaged, and no life sacrificed.

Were the treasures now laid down for purposes of fraud, oppression, lust, and unholy ambition, consecrated to the improvement of the rising generation, the fetters of ignorance and superstition might soon be broken. The efforts now made to spread discord, gratify pride, and pollute society, if directed in the right channel, would soon spread the rich treasures of knowledge around every fireside in the land we love.

But we are permitted to occupy higher ground on this subject. Education must be defective if it fails to cultivate all the powers of our nature. We have not only intellectual faculties to be enlarged, but affections to be engaged and purified.

The cultivation of an enlightened conscience and a holy heart is the chief end of education.

Intellectual attainments, however rich and splendid,

will do no good, and give no true happiness without moral principle. Mental cultivation alone cannot subdue the corruptions of our hearts or restore us to the favour of God.

Proud and unholy men have often refused to submit to the teachings of the Bible, and boasted of the sufficiency of human reason and human learning to render them wise and safe. But their own bondage to vice, and their contaminating influence upon every thing they have touched, have signally refuted their pretensions.

Christianity alone can enlighten the minds, remove the fears, repair the losses, heal the diseases, and purify the affections of sinners. It impairs no pure enjoyment, interdicts no lawful affection, infringes no just obligations; but brings all our moral powers under the transforming influences of God's Spirit, and thus secures excellency of character, and the most elevated and permanent felicity. In no other way can we be restored to the ennobling privileges and high hopes for which we were created.

It will then give neither honour to God, nor safety to man to neglect the simple, but glorious provisions of his grace for our salvation.

*Religious instruction*, is then not only important, but *indispensable* in education. And religious instruction should be held, where God has placed it, *paramount to every thing else*. The Bible must be *supreme* in seats of learning, if their moral atmosphere be kept pure. Learning should be imbued with the spirit of heaven to give it moral power.

"It is virtue," says Locke, "direct virtue which is the hard and valuable part to be aimed at in education. All other considerations should give way and

be postponed to this. This is the solid, substantial good which the labour and art of education should furnish the mind with, and fasten there, until the young man has placed his strength, and glory and pleasure in it."

Lord Kames says : "It appears unaccountable that our teachers generally, have directed their instructions to the head, with very little attention to the heart. From Aristotle down to Locke, books without number have been compiled for cultivating and improving the understanding ; few, in proportion, for cultivating the heart."

Milton says : "The end of learning is, to repair the ruin of our first parents, by inquiring to know God aright, and out of that knowledge to love him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection."

One of the most distinguished Philosophers of France (Cousin) has said : "Religious and moral education is the first want of a people. Without this every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account, to be withheld from the people, since God has endowed them with all the faculties of acquiring it, and since the cultivation of all the powers of man secures to him the means of reaching perfection, and through that, supreme happiness."

The minister of public instruction in the same nation, (Guizot) has said : "There is one thing demands our zeal above all others—*I mean moral and religious instruction.*"



These lofty sentiments, sanctioned as they are, by the most venerable names, have been confirmed by the history of every country.

France was never more distinguished for learning, than when drenched in the blood of her own subjects through her proscription of religion, until she became a spectacle of horror to all nations. Learned materials blew up the flame of destruction, and promiscuous and astounding devastation was the result.

Remove the restraints and sanctions of religion, and talents and intellectual attainments cannot stay the demons of human depravity which rise up for destruction. Education without moral principle only gives men intelligence to do evil. Let any system of education prevail, which renounces God and disowns the Bible, and how long would Magistrates be honoured, parents be obeyed; truth be spoken, property be safe, or life secure? Very soon the earth would become a blighted scene of crimes and of miseries.

Although the primitive and main design of Christianity is, to train men for heaven, yet its indirect and subordinate influences upon society are worthy of our highest consideration. Among these, its agency in fostering and diffusing sound learning, ought not to be overlooked. Wherever it has prevailed extensively, its power has been felt in cultivating the minds of men and in controlling that cultivation for good. Under the Jewish dispensation we may trace an interesting connexion between the advancement of truth and Godliness, and the intellectual and political standing of those who enjoyed and improved the light of God's word.

During the first Centuries of the Christian dispensation who were the most distinguished champions of



science and literature? Clemens, Ignatius, Polycarp, Tertullian, Origen, Justin, Ireneus, Eusebius, Basil, and Augustine, and such men were able to triumph over all Grecian and Roman learning in the defence of Gospel truth. Although the decrees and arms of bloody Emperors, the sophistry and rage of Pagan philosophers, and the craft and power of idolatrous priests were arrayed in bitter hostility against Christianity, she gained her victories with an unfaltering march, until paralyzed by the corrupting alliance of the Roman government. That was a fatal event for the purity of religion; but it proves what power it had exerted upon the temporal interests of the Roman empire. When true religion went down under that dark cloud, learning declined with it, and they remained down together as long as Christianity was obscured. The records of the dark ages may convince the most incredulous of this unbroken connexion. As the *Reformation* dawned, we may trace the revival of letters. The mists of ignorance and superstition were rolled away together, and dispersed too by the same light. Wickliff, Zuingle, Huss, Luther, Melancthon, Calvin, Cranmer, Ridley, Latimer, Hooker, Barrow, Howe, Owen, Charnock, Bates, Flavel, and a host of such master spirits came as closely in contact with the intellects as the consciences of men. The slumbers of ages were broken by their power. The minds of nations were wakened up to reflection and investigation. Christianity makes no conquests in the dark; she gains all her triumphs by imparting knowledge.

The discerning and eloquent Burke has said, "The scheme of Christianity is such, that it almost necessitates an attention to many kinds of learning. For

the Scripture is by no means an irrelative system of moral and divine truth ; but it stands connected with so many histories, and with the laws, opinions, and manners of so many various sorts of people, and in such different times, that it is altogether impossible to arrive at any tolerable knowledge of it, without having recourse to much exterior inquiry. For which reason the progress of this religion has *always* been marked by *that of letters*."

It might be interesting, did time permit, to trace the progress of Christianity as an unfailing source of intelligence, morality, and refinement, throughout the different sections of the earth, and especially in our own country. No wonder the friends of the Church feel a deep and growing solicitude, that religion and education, should blend their influences in advancing the social and political and spiritual interests of the rising generation. When united they hallow and adorn and strengthen each other. Acting as friends they invade the dominions of darkness, break up the instruments of cruelty, arrest the scourges of superstition, silence the groans of despotism, and calm the surges of unholy passion. Acting in conjunction they promote order, temperance, justice, benevolence, faith, humility, and holiness. Thus they prepare men for all the duties and trials of this life and for the kingdom of heaven. Array them against each other, and vice, corruption, misery, barbarism, tyranny, and usurpation carry on the work of individual and national degradation and ruin.

In urging these high and holy demands of religion, we claim for her nothing but the possession of her own ground and the exertion of her own instrumentality. In every age and country it is a mark of false

systems of religion to blend themselves with civil matters. In the Roman Empire, the machinery of government could not be moved without the Priests. So it was in Greece and Egypt—so it is yet, wherever true religion is not felt. But it has been left for Christianity to inculcate all the duties of subjects, and at the same time keep them off from a degraded subserviency to political measures. And always it will be found to be true, that the farther Christianity is removed from becoming *a tool* of human governments, the more pure she will remain, the more power she will exert, and the richer the blessings she will bestow. Every Christian should bless God for the fact, that in this country the Church and the State are separate and distinct. The Church of Christ needs not, she asks not human legislators to expound her doctrines or to enforce her obligations. She needs no authority but what she brings from Heaven, and no power but the power of truth and the Spirit of God. Let the Gospel of peace keep the orbit prescribed for her by her author. Let her ministry remain pure, and her dependance on Christ be felt and acknowledged. Then she will radiate her own light; then she will wield not the energies of earth, but the *power and wisdom of God*. Then she will make men what they ought to be for time and eternity.

When the peculiar circumstances of a community demand it, and their benevolence will justify it, the establishment of a College, having the Bible for its first charter, and the prosperity of the Church and our country for its great design, ought to be regarded as an enterprise of no common grandeur.

In the advancement of such a work we are permitted to meet together to-day and to mingle our

congratulations and our prayers. The want of patriotic veneration shown by the legislative councils of our country for the name of a distinguished General, who fell on the 1st of February, 1781, six miles from this place, has permitted the patrons of this College to connect his name with its destiny, and to hope for a more imperishable memorial to his worth, than the cold and silent pillars of a common monument could give.

Those who estimate the worth of a College solely by the number and height of its buildings, the extent of its library and apparatus, and the amount of money expended in its support, will probably, for many years, think but little of our institution. But those who prize sound instruction, virtuous habits, and Christian principles as the most essential constituents in forming excellency of character, will, no doubt, rejoice in the increasing evidences of our prosperity, and pray for our continued success.

No system of education can be regarded as complete, which does not cultivate *all* our powers. The connexion between the mental and corporeal parts of our frame is so intimate and important that the healthful development of both ought to be prized as a solemn duty. Those bodies which are the temples of immortal minds, the instruments of their intercourse with this world, and their confederates in joy or sorrow, certainly demand our most solemn and tender consideration. Their health and safety should be valued in proportion to the dignity and worth of the souls they are intended to accommodate.

Even Plato has defined a good education to be that, "which imparts to the mind and body all the power,



all the beauty, and all the perfection of which they are capable."

Such is the sympathizing relation between our bodies and our minds, that enlargement of thought, cultivation of taste, refinement of feeling, and loftiness of Christian enterprise, demand a sound constitution. When the corporeal powers are broken down and exhausted by confinement, or disease, we may expect the mind to share largely in the evils suffered. Languor, gloom, irritability, melancholy, and indecision, are often the mournful proofs of physical derangement. Many men of the first order in talents and attainments have had their prospects clouded and their days imbittered by the effects of undue confinement. Hundreds of sedentary invalids throughout our country raise the voice of warning to all who aspire to gain the treasures of erudition. The language of admonition is spoken too by the premature graves of many noble sons.

What should be done? Follow the course of nature. In the busy walks of human life, health and cheerfulness mark the natural and judicious combination of mental and bodily exercise. Let study and labour be so blended as to stimulate and aid each other, and the best results may be expected.

Let exercise be taken, in the open air, at regular intervals, and to a judicious extent, and it will give strength to the nerves, activity to the limbs, and vigour to the whole frame. All the laws of physiology utterly forbid us to expect any thing but disease, despondency, and death, from that kind and degree of *confinement*, which excludes the lungs from healthy respiration, the muscles from vigorous exertion, and



the blood from uniform circulation, when the mind by intense excitement is making the heaviest draughts upon the vital strength of the body. It is not surprising that hundreds languish and die, but that any ardent students, who pant for distinction, should escape uninjured, amid the perils to be encountered in most of our Colleges.

Whatever difficulties may be found in old seminaries of learning, it is certainly a wise and benevolent provision in new institutions, to guard the most promising youth from the danger of destruction, by incorporating labour with study. If required of all, no odious distinctions can prevail in reference to its necessity. Returning at regular intervals, it will impart benefits which the voluntary efforts of the young will rarely lead them to secure. The evils here dreaded must be anticipated and prevented. After they gain dominion no amount of sympathy, or toil, or expense, or suffering, will avail for their removal.

Those who charge the Manual Labour System as incorporated with education, with making no higher appeals than to the selfishness of the people, overlook its highest claims to public regard. Even the saving of expense, which is very considerable, is worthy of all the attention it is likely to receive from a community in which poverty, is happily, regarded as no crime.

It is unquestionably a work of genuine benevolence to bring the means of education within the reach of as many of our fellow men, as we can dispose and enable to improve them.

But there are other important reasons which demand the union of learning and labour. The labouring classes constitute the strength and ornament of

this nation. As all other classes live upon the fruits of their toil, they should seek for every opportunity to honour their employment and improve their character.

The efforts of all enlightened men should be combined to improve the moral condition of Society, by rendering manual labour more reputable and inviting.

This is not to be done solely by pronouncing eulogies upon the profits, and pleasures, and necessity of their avocations ; but as time and circumstances will permit, by holding the spade, the axe, the plane, and the plough. Educated men should prove that they are not above *doing* as well as *praising* the labour by which society lives.

Cincinnatus probably exerted as salutary an influence in favour of the virtues of his country, while ploughing his fields, as when leading her armies to victory. The patriotic bosom swells with as pure admiration of the character of Scipio Africanus, when contemplating him cultivating his fields, and grafting his fruit trees at Linternum, as when defeating Hannibal at Zama, or taking possession of Carthage. Peter the Great doubtless did more for the advancement of civilization in the Russian empire by his personal labours in favour of the arts and sciences, than by the power of his sword, or the authority of his laws. Rich and permanent, as were the benefits conferred on this nation by the public acts of such men as Sherman, Franklin, and Washington ; the influence of their example in favour of industry, economy, virtue, and integrity, in the honest avocations of *private life*, will perhaps be felt as long.

We live in a country of working men, and whatever tends to honour their calling, and elevate their

standing, will minister to the safety of our government.

By teaching those who are preparing for public life to regard labour as a pleasant recreation, and a reputable employment, many promising youth may be saved from contracting habits of idleness and dissipation, and their reforming influence be made to reach far in forming the sentiments of their fellow men.

No delusion can be more ruinous to young men, than that the knowledge of business is humiliating and unnecessary. Idleness is the parent of vice, and the certain prelude to destruction. Without useful employment it is folly to expect enjoyment, reputation, or safety. Let the young men of this country become devotees of pleasure, foes to industry, and purveyors of dissipation; and all the laws, prisons, arms, and officers it holds cannot save it from ruin.

It is reasonable to expect that the association of education with the common business of life, will not only dignify, but also *improve it*. Whilst the improvements in commerce and manufactures for the last century have been rapid and extensive, those in agriculture have been slow and limited. Certainly the operations of husbandry are capable of receiving, and deserve to receive, the highest degree of improvement. Although in all parts of our land, cultivated farms give evidence of untiring industry; yet how few bear any marks of the intelligent application of that industry to the most profitable results. The wide field of investigation which determines the qualities of different soils, their susceptibility of amelioration, their adaptation to different plants, the agency of the atmosphere in promoting vegetation, and the mode of

constructing and using *labour saving* and *labour doing* machines, has scarcely been explored in this country; and even the few who have dared to survey its boundaries and speak of its stores of wealth, have been in danger of scorn and contempt as innovators upon the opinions and customs of our forefathers. The spirit of improvement is thus checked by the hostility which ignorance always raises against attempts to reform habits of long standing.

How are the prejudices which thus militate against the highest interests of society to be broken down? *By the diffusion of knowledge.* Let intelligence and labour be combined, and let their united power be elevated and restrained by the pure and exalted motives inspired by the religion of the Gospel; and our fields need not be exhausted, our citizens need not forsake the temples of their fathers and the graves of their friends to seek for better lands; society need not be vitiated and convulsed by the rage of speculation; learning need not languish for fostering aid, nor religion stagnate for efforts and means to extend its blessings. If these things be true, they justify the conclusion, that the patrons of this College acted wisely by incorporating manual labour, with the means of instruction which it is intended to afford. If any evidence of its practicability be sought, it may soon be found by surveying the buildings which the students have erected, the lands which they have cleared, and the fields which they have cultivated.

If we look back, the history of Davidson College is soon told. Three years and about five months only have passed, since the first resolution in reference to it was drawn. The prospect of success was then no brighter than a confident reliance upon God's bles-

sing, and the benevolence of an enlightened and pious people could make it. From that hour to this we have seen nothing to impair, but much to strengthen our confidence in God, and our reliance upon this community.

Now we see this grove adorned with buildings; a goodly temple to God standing in the midst, a just emblem that the Gospel to be preached in it is the main spring to the whole system. We see around us the sons of many dear parents from a large section of country, whose bosoms swell with aspirations to rise high, and live long, for their own and their country's honour. Above all we are cheered with the tokens of God's presence and the prayers of his people. What the future history of this College shall be, must depend very much upon its friends.

When Lord Nelson cast his eye upon the moving spectacle of two fleets, spreading their sails for the conflict of Trafalgar, he exclaimed, "We must trust to the Great Disposer of all events, and the justice of our cause."

We are engaged in an enterprise, to say the least, of more noble and beneficent influence. We are permitted to trust in the *Great Disposer of all events*, with stronger confidence and more commendable solicitude than that Admiral felt. Let the friends of this institution do their duty and trust in God, and we have much to hope for and but little to fear, in reference to its prosperity.



unpublished

Wm. M. Colburn